

## **“WHAT IS LAW IN REAL LIFE?”**

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We are faced by law in our everyday life as a reality for sure but to define this reality bears a conceptual frame-work above the real atmosphere of life though it carries at the same time the very deep roots and routes of this primal reality which requires to be turmoiled by the very conceptual analysis. In Kantian terminology the theoretical mind of reality should be suspended by the practical mind of duty. Therefore sociological and historical routes of law should be considered within the network of a priori thinking which surely expands beyond the present and the past yet still existing at their own momentum each but forming a piece of the universal compounded scheme. This expansion through ages of time-schedule is merely possible through practical overwhelming of reality by the very concept of duty: The duty to find the truth in a world of interwoven relations that cover the reality behind them mostly. Therefore law is anchored at the concept of duty to be sailed in its broader seas and over-seas seemingly since the most common legal thinking labelled under natural law teachings faces the frontiers of a positive law closed in itself and therefore anything trying to implore such borders of conceptual scheme seems to be sailing at its over-seas whereas positivists claim that this closed system has its own duty-lines at the absence of which such over-sailing duties should be out of consideration since such duties come into existence only through the loopholes of the very system. On the other hand this should not be taken to mean that no matter how closed it is such as a system, it is also shut out to the changing reality of the world since the system's assumptions are valid only on their own conditionally scheduled frame-works. A radical and sustainable change in the whole primal reality would forcibly exhort the borders of the system running on duty-lines, for instance

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the duty to act according to law whatever that is and therefore require fresh material of that essence from outside.

From the same perspective we are acting according to the norms in our mind that shape our way of acting in the form of behaviours observed from outside. Here a union is formed of inner and outer spaces of human-being-mechanism as a whole: Norms formulating the "ought" come into existence through the reality of the human behaviour as "is"; nevertheless keeping the origin "ought" in its potential once having come into existence for other existences in its continuance. What is more oughts in our mind "create" one another and new types of oughts but without segregation once they are born for mind should keep its unity for its duty-implementation process--running observed in continual compliance. Transitory make-ups for oughts imply false spectacles hiding behind them the actual facts of reality given a wrong direction labelled under fake oughts. Therefore the union provided by continual creative and working process is an essence at the core of our thinking before we act on our very thinking; that is behaving. Furthermore oughts require the calling of one another in systematic scheme forming an order of processing since human thought runs on interwoven patterns relatively; the presence of one pattern existing in a greater pattern covering and exploring the very pattern at the same time and the line going on indefinitely which has been known to us through this unique moment of present reality and remains unknown for the rest of the reality which has not taken place yet, that is awaiting for its potential to be realised. This is a similar over-all pattern-scheme for the seas and overseas borders of duty explained above. For what composes a duty is the very "ought" structured in the norm that is directed to it that will come again into the real world from borders of our mind as a behaviour in accordance to that direction. Turning back to the positivist understanding of duties sailing at domicile seas that is within the system closed in itself rather than setting sail at foreign over-seas, it becomes clear that overseas imply nothing but a sphere of transitory fake duties made up for a hindered reality under whatever cause it may be outside the system for the system has opened no room amidst its inherent interwoven patterns for such fake duties not even potentially. In other words the union mentioned above has collapsed due to the lack of real evidence on which the ought-norm shall have been formulated in our minds which will again aim at a continual behavioural mode, still keeping

in mind that radical and sustainable facts of the real world versus transitory happenings should not be neglected as testing criteria whether fresh material to cover the loopholes of the system is thus deemed by the very system itself.

From another perspective moving from the single individual point of view concerning the mind's running process on to a larger scale where a nation of people is considered, a collective but contrary to its original from this time necessarily figurative, a kind of supra-natural mind comes into being for this whole nation which gives not only origination but also shape to it again through the duty-patterned interwoven lines, this time providing the principle of continually observed therefore normative reality more than one people - a nation - thus unified in their way of thinking and acting alike. Furthermore the distinctive character of this people as a nation is approved yet in another trail by a precisely common reaction without individual hesitations given to those within themselves who claim to be wrongly directed in this process-as in the illustration of fake duties wrongly supposed to be originated from mind's running process which are tested again by the real evidence against them-which is reckoned to be shaping their way of behaving in accordance to the norm structured duty pattern where again the system shall be analyzed in the world of reality whether any such expression has any truth at all. Once we find no considerable evidence in this world like the fake duty scheme mentioned above, the system exerts its efficiency this time restitutively pointing to the real ought-to-be behavioural mode to cover up the loophole opened up by the failure in accomplishing the duty which has brought forth damages to those who had right to claim compliance to it by being a part of this system under the directive norms of the supra-natural mind if they were to keep it as a whole and in good health, in other words as a nation, that is the duty to act in accordance to it through reality based continual compliance criterium.

Going on to a further inquiry regarding the nature of this supra-natural, collective mind, a composite structure of different strata at different levels of understanding is discovered through analysis finding its diversified routes in the very diversified reality in itself surrounding our lives and our humanity in social environment. Every individualistic participation in this life provides it with unique qualities enhancing one another. Yet for

this statement to have truth we must bear in mind that one requirement is still to be fulfilled which is addressed under the name of "*creativity*". Thus creativity distinguishes one individual from another in their very products carrying the original trade-marks of this single generation. While precisely common reactions are given to violations of duties, these duties yet diversified in themselves are not precise in character or rather ought not to be if creativity is to be sustained. Individual minds should set their own criteria of duty-patterns moving on from keeping to the requirements of present behavioural modes such as not violating them to higher aspects of creative thinking within the patterns of a supra-natural collective mind whose patterns can only be thus knitted bringing up collectivity. In the history of legal thinking from primitive societies on to our contemporary society, thus, special skills of authority has been observed in training our abilities for individual creativity. Beginning from the judiciary on to legislative bodies a common authority has been invested in collective mind for shaping such skilled authorities individually as institutions which shall be governed by their immediate creativity as an exemplary in the instance of judiciary administering present provisions yet giving them an original interpretation each time at each case stemming out from reality, the real diversified world we live in yet again within the interwoven patterns of the mind's running process whose potential creativity can only be thus realised. Evaluating the testing criteria of creativity, we shall again turn back to our evidence in the real world whether any such original product not copying and repeating an already present pattern but on the contrary improving one can be observed or not. On the larger scale, the worst thing ever likely to happen is that under the supposed creativity a rigid compliance to present modes is strengthened by being subdued to common reaction which will in a very short time crash the whole society within the collective mind into nothingness.

On the other hand, creativity covers an understanding of refined testimony between the relations of single things making up a union brought up collectively. But since we are dwelling within the realm of a realistic approach bearing a dynamic structure owing its dynamism to foreign confrontations drawing its routes, such continuing effects of foreign import need to be taken neglected versus a compositional unity recognised by its fine features of refined harmony within the parts consisting it yet hard to be

achieved within the worldly circumstances of real life always lacking one feature of essence or another from different aspects in contrast to a platonic universe. Yet again the equilibrium in this equation should be tested by sustainability through life's intricate situations whether mind's running process does relate a duty in such situations to reality in the form of a covering solution, that is an ought-norm, or repeats its already present modes favouring fake collectivities under supposed unity by a fake dynamism controlled by some who benefit from such falsely running process of our minds whether collectively or not.